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"Natus est vobis hodie Salvator, qui est Christus Dominus, in civitate David."

CHRISTMAS AND THE ROMAN SATURNALIA

BY JENNIE M. CHURCO

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The Saturnalia is probably the Roman festival best known to people of modern times. December seventeenth was the original day of the Saturnalia, but the festival was at one time extended to seven days. Augustus limited it to three days. Later it was increased to five days. The festival of the Saturnalia was celebrated in honor of the old god of agriculture, Saturn, who was said to have brought the Golden Age to Latium. It came at the time when agricultural activities had ceased for the year, just before the winter solstice. In later Roman times it was immediately followed by the festival in honor of the sun god, which was called Natalis Invicti. After Natalis Invicti came the festivities of the Kalends of January.

The modern holiday which occurs about the time of the winter solstice, is, of course, Christmas. There has been much discussion as to whether December twenty-fifth is the correct date of the birth of Christ. Even the early Church fathers could not agree on this. Among modern writers there are many who conclude that Christmas was deliberately set on the date of Natalis Invicti, the culmination of the Saturnalia festivities, to replace the licentious Saturnalia.

The transition from pagan to Christian Rome was not an immediate change, but a gradual one. Saturnalian customs

were not abandoned as easily or as quickly as the Christian fathers would have liked. In 362 A.D. the Council of Laodicea forbade Christians to celebrate the Saturnalia. In 1110 A.D. pagan observances had so far been revived that a fast was ordered for Christmas rather than a feast.

It is interesting to trace a few of the Roman customs which have come from the Saturnalia to our Christmas festival. The first of these, the custom of decorating the house with Christmas greens and evergreen trees, is not difficult to follow. In Catullus, *Epithalamium*, 281-292, the gods are described as decorating the home of Peleus with trees, including laurel and cypress, for a joyous occasion. Libanius, Tertullian, and Chrysostom speak of the use of greens and evergreen trees to adorn houses. In the fourth century we hear the Christians reproved for decorating their homes as do the pagans. In the sixth century Bishop Martin of Braga forbids the adorning of houses with laurels and green trees. These were being used even in the churches. As early as the fifteenth century we find that it was the custom in England at Christmas time to use holm, ivy, bay, or whatever greens the season afforded, for the decoration of houses, parish churches, and even streets. From England to America is not such a great step; and today we find our homes, our churches, even our cemeteries adorned with Christmas greens at the holiday season. Not unlike our remote ancestors, we seem to want our dead to share the joys and happiness of the season.

The Christmas tree as we know it today originated in Ger-

many in the latter part of the sixteenth century. At that time roses, apples, wafers, gold foil, and similar decorations were used on the tree. The custom was introduced in England in the eighteenth century, in France in the nineteenth century; from Europe it spread to America. The Christmas tree, however, may be the modern survival of the old Roman custom of decorating streets and houses, plus the popular belief that on Christmas Eve trees bloom and bear fruit.

Today our Christmas trees are decorated with electric lights. Not so many years ago they were decked with wax or tallow candles. The tree symbolizes the Christ, the Tree of Life, and the lights symbolize Christ, the Light of the World. We find the Romans using candles at the time of the Saturnalia to symbolize the return of the sun's light after the winter solstice. Since Christmas comes at that season, and since the early Christian fathers were anxious to offset pagan rites and customs, they called the Christian festival the "Feast of Lights." Pagan Romans used lights and candles in their homes for decorations. It was only natural for the early Christians to do likewise.

The Kalends fires of the Romans were lighted to observe the return of the sun's power. A wheel, associated with the circular course of the sun through the revolving points of the solstice and the equinox, was burned as an offering to the sun god for the coming year. In the eighth century we have an allusion to the superstition of the Kalends fires. In Tuscany the yule log is called *ceppo*, and so is Christmas. The yule log custom in Italy has been traced back to the eleventh century. In Provence the yule log, called *calignaon*, from *calendae*, is still very popular. The burning of the yule log became a public ceremony in England in the sixteenth century. In America the burning of the yule log is not a common practice; but now and then people are found who advocate the revival of the old custom. At one time in England the candle (a very large one) was substituted for the yule log. Today the custom of having a single candle in the window during the holiday season from Christmas to the New Year seems to be gaining in favor. To many it is only a cheerful method of announcing the Christmas season; but to some it is still a symbol of the "Light of the World."

The wine poured on the yule fire in Tuscany and in Provence is reminiscent of pagan sacrifices and libations in Rome. So is the killing of a pig at Christmas time. The sacrifice of a pig was part of the Saturnalia ceremonies. The pig as a Christmas viand is still a favorite in many countries. Roumania leads in this custom. In Bulgaria each family kills a pig as a sacrifice to the Savior, upon whom the people had relied for five centuries for freedom from the Turks, whose religion forbade them to eat pork. Probably before the time of the Turks the Bulgarians had had their suckling pigs at the holiday season. In Sweden and Denmark the pig's head is served at Christmas time, and in England the boar's head was once a Christmas holiday necessity. In Russia and among the French Canadians, pigs' trotters are relished at this season.

One thinks naturally of banqueting and feasting at Christmas time. Looking back, we find that for centuries it has been the custom, everywhere Christmas is celebrated, to prepare special food for the holiday. The fourth-century warning to the early Christians against feasting at this season tells us how long this custom has existed. Early Church fathers proclaimed a fast on the eve of Christmas; and centuries later the Puritans forbade feasting of any kind on Christmas. Both the early Christian fathers and the Puritan leaders evidently thought of the Christmas feast as a pagan custom.

Christmas cakes are served today in England, Germany, France, Spain, Russia, Roumania, and Italy. In Provence Christmas cakes called *Santouns* are little figures of saints and of the infant Jesus. At Marseilles *Santouns* have been made for two or more centuries. There is a *Santoun* fair in December, rather like the Roman fair held during the

Saturnalia festival, when both paste and clay figures were sold. In Rome today, on the Piazza Navona, clay figures of saints and saintly people are sold, in the manner of the Roman *sigillaria*.

Our Christmas gifts, and especially our Christmas sweets, are strongly reminiscent of the Saturnalia gifts of the Romans. In France we find New Year's gifts called *étrennes*; the word is directly from *strenae*, the Latin word for gifts given at the season of the winter solstice. Among the Romans *strenae* were usually sweets, lamps, or money; but they seem originally to have been branches plucked from the grove of the goddess Strenia. In some sections of Italy today an old woman called Strina brings gifts at Christmas time.

It is customary in time of war to declare a truce between hostile camps on Christmas Day. This practice has existed for centuries. Now, it was forbidden at the time of the Saturnalia either to declare war or to wage war. Whether the Christmas peace is analogous to the Saturnalia peace, or an outgrowth of it, certainly the parallel is striking.

Rome has transmitted to us a legacy not only of language, law, art, and religion, but of customs as well; and among these customs are many which we associate with Christmas.

PAX AUGUSTA—AND THE ROMAN WORLD

BY ALLEN E. WOODALL

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Some two thousand years ago a young man, Gaius Octavius, was born in the ancient republic of Rome, into an old world rather oddly parallel with, though widely separated from, our own. Octavius found himself growing up under the influence and protection of his great-uncle, Julius Caesar, who had found in the corrupt and brutalized world about him a ready chance for his political and military ambition. Octavius followed Caesar's guidance, rather blindly, though a timid and not too robust youth himself, and was in turn beloved, and later adopted, by the old campaigner.

But Caesar overreached himself, forgetting the fates of other dictators who had risen and thriven and fallen in the same broken old republic. His punishment was death. Octavian, now the heir to Caesar, assumed his name and attempted to restore order in a world of disorder and chaos.

All this happened two thousand years ago. What has it to do with our world today? Augustus' power and pride and empire are past—but they are not forgotten. In fact, certain apologists in totalitarian states today even point to Augustus as the founder of their theories of government. As a matter of fact, Augustus was not the first nor the last man ever to be forced into this device of one-man usurpation of power. Moreover, he is neither the ancestor nor the prototype of the dictators of modern times. The timid young scholar Octavius who undertook the regeneration of ancient Rome faced a world as thoroughly at odds with itself, as debauched by wars, as madly fretted with hatred, as the one we know today. What he did with it seemed to him best at the time. But he had no desire to make himself either an "emperor" in our modern sense, or a "god," as he was soon to become.

There is real evidence that Octavian had in mind the restoration of the old Roman republic. He did, of course, restore the forms of a republic. There is no doubt of that. While the typical modern dictator has begun with a republic and gradually reduced it to impotence, Caesar Augustus began with a Roman world accustomed to such bloody dictators as Sulla, Pompey, Julius Caesar, and Antony, and set out to restore the old offices to their former dignity. He never fully accomplished this restitution of democracy, because democracy in the ancient Roman and Greek world had never really functioned except for a small privileged minority.

Naturally the present-day dictators wish to regard Augustus as the symbol of empire and power; but in reality the great-

est accomplishment of Augustus was peace. The "empire" had been created under the old republic by ambitious pro-consuls and generals, the last of whom was the ill-fated Julius Caesar. Octavian's task was to build, not to destroy. His proudest boast was not of his military victories, but of his triumphs of conciliation and his patronage of art and letters. It is, indeed, as the patron of literature that Augustus has chiefly earned our gratitude. His very title, Augustus, is merely a term of great respect granted a man who for the first time in many centuries created a world-wide peace so lasting that such men as Vergil and Horace and their great contemporaries could find the true flower of their genius.

Augustus grew very old and very wise, a long time ago. In his tempestuous life-span he grew from a schoolboy of eighteen, who had the destiny of the world thrust into his lap, to an extremely tolerant old ruler of many people, who realized the bloody follies of his youth, and avoided recourse to the sword when it was at all possible to do so. He had heard stories of the proscriptions of the murderous Sulla, when the blood of all the liberals in Rome washed its slippery streets; of the prideful marching days of Pompey; and of the cynical grandeur of his great-uncle. He knew of the blood-purge of Antony, when he had reluctantly put his own hand to Cicero's death-warrant. He could remember the bitter struggle against the "Liberators." But he remembered chiefly with pride the fact that he finally pleaded and fought his way to peace and the golden age. He lived on, knowing very well that the world would not always remain so sane and calm—possibly knowing that his peace, being founded on the influence of one man, would crumble and fall with that man's death. He was still the Caesar Augustus, full of years, and beloved by his people, in whose reign strange things came to pass in the year of our Lord in the distant land of Judea.

Today, the name of Augustus is being made a rallying-cry for forces with which many of us cannot sympathize. However, it is only fair to speak of him as he really was—not as he may be painted by some of the inheritors of his ancient empire.

RELIGIOUS ACTIVITIES OF ANIMALS AT THE CHRISTMAS SEASON

BY EUGENE S. MCCARTNEY

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A belief widely current in the United States is that cattle kneel and engage in worship on Christmas Eve or on Old Christmas Eve (or night). In an article on Delaware superstitions published on December 26, 1923, by a Philadelphia newspaper, *The North American*, there occurs the following account of a religious awakening in Nature: "The night before Old Christmas day is also a peculiar one, and it is the proper time for honest people to be in bed, for it is said, and many of the older people and all of the Negroes are certain of it, that at midnight the cattle kneel in their stalls, the daffodils appear thru the ground, and the hop vines sprout forth for a short hour or so. There is no gainsaying these facts, for you can find many who will prove to you that these things happen, bringing as witnesses innumerable people who sat up all night and saw the cattle kneel."

A version of the superstition as it concerns animals is given by Vance Randolph, *The Ozarks: An American Survival of Primitive Society*, pages 135-136: "Many of the old settlers believe that the cattle all kneel down and bellow at midnight on January 5th—the eve of 'old Christmas'—in honor of the birth of Jesus, and there are men still living in the Ozarks who swear that they have actually witnessed this strange ceremony. A neighbor tells me that when he was a boy he watched repeatedly to see his father's oxen kneel, but was always disappointed. His parents told him, however, that the presence of a human observer broke the spell—the cattle

must always salute the Savior in private. 'But I jes' drawed a idy right thar,' he added thoughtfully, 'thet they warnt nothin' to it, nohow.'"

About 1820 a Pennsylvania farmer put to the test the belief that animals talk at 12 o'clock on Christmas Eve. As he intruded upon the privacy of his cows he overheard one say: "My good old master shall not live another year." Soon afterward he died. (Annie W. Whitney and Caroline C. Bullock, *Folk-Lore from Maryland* ["Memoirs of the American Folk-Lore Society," Vol. XVIII], No. 2396.)

The passage of the years has brought no lessening of the dangers that attend such disregard of the rights of animals. According to a recent story in *Scribner's Magazine*, 97 (1935), 121, "Manuel, a strapping buck who stumbled into a stable on Christmas Eve night while the animals were kneeling, was buried on New Year's Day."

Readily accessible references to similar beliefs in England and Canada are *Folk-Lore*, 12 (1901), 76; 13 (1902), 174; 32 (1921), 126, and the Henry Ellis revision of John Brand, *Observations on the Popular Antiquities of Great Britain*, I, 473-474. Compare also J. G. Frazer, *Balder the Beautiful*, I, 254.

This common belief about the kneeling of animals has been incorporated in a number of literary works. Joel Chandler Harris includes it in *On the Plantation*, pages 117-118:

"Dey tells me," said Aunt Crissy, in a subdued tone, "dat de cows know when Chris'mas come, an' many's de time I year my mammy say dat when twelve o'clock come on Chris'mas-eve night, de cows gits down on der knees in de lot an' stays dat-away some little time. Ef anybody else had er tole me dat I'd a des hooted at um, but, mammy, she say she done seed um do it. I ain't never seed um do it myse'f, but mammy say she seed um."

"I bin year talk er dat myse'f," said Harbert, reverently, "an' dey tells me dat de cattle gits down an' prays bekaze dat's de time when de Lord an' Saviour wuz born'd."

English writers, too, have made interesting literary use of the superstition. The first stanza of Thomas Hardy's "The Oxen" (in *Moments of Vision*) runs as follows:

Christmas Eve, and twelve of the clock.

"Now they are all on their knees,"

An elder said as we sat in a flock

By the embers in hearthside ease.

In *Tess of the d'Urbervilles*, Chapter XVII, Hardy tells how a fiddler returning from a wedding at three o'clock in the morning was chased by a bull. Finding escape impossible, he pacified the bull by striking up a jig, but the bull became menacing whenever he started to climb a hedge. "When he had scraped till about four o'clock" he decided to play a trick upon the bull. "So he broke into the 'Tivvy Hymn, just as at Christmas carol-singing; when lo, and behold, down went the bull on his bended knees, in his ignorance, just as if 'twere the true 'Tivvy night and hour. As soon as his horned friend went down, William turned, clinked off like a long-dog, and jumped safe over hedge, before the praying bull had got on his feet again to take after him."

The superstition about animals kneeling is introduced into another novel, *Island Magic* (page 284), by Elizabeth Goudge. One of the characters leaves the door of a barn "just unlatched. This was so that Maximilian [a dog], when midnight struck and Christmas Day was born, could find his way in and kneel with the other animals." Another character in this tale (pages 227-228) "remembered how his mother had told him as a small boy that no human being must set foot in the stables at midnight on Christmas Eve. It was the animals' hour. The poor ill-treated donkey, kicked and cuffed through the centuries, yet permitted to carry a King to Jerusalem; the cow, slaughtered for man's food, yet giving its own sweet hay for a babe to lie on; the horse and the dog who bear so patiently the folly of human kind, these are safe from man and may worship alone and at peace." As this

novelist says (page 224): "All stables are holy on Christmas Eve." At this time the animals are like Aunt Crissy, who says: "I done got Chris'mas in my bones" (Harris, *op. cit.*, p. 105).

The wide prevalence of the superstition about cattle kneeling at the Christmas season would in itself be some indication that it is old and that it has long been firmly established in Christian tradition. Hardy put the following words in the mouth of a character who heard the tale about the fiddler: "It's a curious story; it carries us back to mediaeval times, when faith was a living thing!" One investigator lists the superstition that animals talk on Christmas night among a number of very old beliefs which he thinks were introduced into England from Normandy. (Thomas Wright, *Essays on Subjects Connected with the Literature, Popular Superstitions, and History of the Middle Ages*, I, 127-129.) It is to be found in comparatively recent books on French folklore.

In times past the cock also engaged in Christmas festivities, as we may see from *Hamlet*, I, i, 158-161:

Some say that ever 'gainst that season comes
Wherein our Saviour's birth is celebrated,
The bird of dawning singeth all night long;
And then, they say, no spirit can walk abroad.

This superstition, too, has a long pedigree: "It is a tradition that at the moment of the great Birth the cock crowed: *Christus natus est*. Hence as early as the fourth century arose the belief in its crowing always on Christmas eve." (Ernest Ingersoll, *Birds in Legend, Fable, and Folklore*, page 110.)

It is not only members of the animal kingdom that bow in honor of Christ. There was a superstition among the Greek women of the old Turkish Empire that on the Eve of Epiphany plants showed reverence for Him by bending their stems and trees by bending their summits. "Popular tradition relates that a certain woman witnessed this miracle several times. One night she succeeded in tying her kerchief to the top branches of a tall poplar at the moment the tree was making its obeisance. The next day the kerchief was found flying from the crest, which proof, of course, entirely convinced the hitherto incredulous." (Lucy M. J. Garnett, *The Women of Turkey and Their Folk-Lore*, I, 112.)

According to a Syrian belief, "The trees 'knelt' before the passing Saviour, with the exception of the mulberry and the fig, which saucily remained standing. It was explained to me in this connection that the mulberry tree was too proud to kneel because it produced silk, and the fig tree had a grudge against the Master because he once cursed it. And how I would go out on that blessed night [the Eve of Epiphany] and peer into the darkness to see a 'kneeling' tree! But I was always told that only a saint could see such things." (A. M. Ribbany, *A Far Journey*, pages 94-95.)

As I have noted, several members of the animal and vegetable kingdoms show reverence for Christ at different seasons, but the fact that the infant Christ was laid in a manger naturally led to greater stress on the part played by cattle. Though paintings showing animals at the Nativity may have aided in this tendency (see Ellis' edition of Brand, as cited) word pictures of worship by animals may have helped to crystallize the superstition in its simplest form. An example of a flight of fancy occurs in Tertullian, *De Oratione*, 29 (*Corpus Scriptorum Ecclesiasticorum Latinorum*, Vol. XX):

Orant etiam angeli omnes, orat omnis creatura, orant pecudes et ferae et gnuia declinant et egredientes de stabulis ac speluncis ad caelum non otioso ore suspiciunt, vibrantes spiritum suo more. Sed et aves mane exurgentes eriguntur ad caelum et alarum crucem pro manibus expandunt et dicunt aliquid quod oratio videatur.

These words are not restricted to any one season. It is possible, though not probable, that Tertullian was familiar with a general superstition that animals do kneel and pray. It is far more likely that he was giving expression to figurative

ideas that were occasionally uttered in early Christian writings and churches.

Tertullian's sentences do not show any striking originality. Long before his time oxen had been speaking in times of national emergency (see, for example, Livy, iii. 10. 6; xxvii. 11. 4; xxxv. 21. 4), and other animals had enjoyed similar privileges. Birds were supposed to have a language which could have been understood if men had had sufficient wisdom. The attribution of human qualities, emotions, and motives to animals was common, of course, throughout classical antiquity. An excellent example in which steers and cows are so treated may be found in Theocritus, i. 71-75 (for which I give the translation of the Loeb Classical Library):

When Daphnis died the foxes wailed and the wolves
they wailed full sore,
The lions from the greenwood wept when Daphnis
was no more . . .
O many the lusty steers at his feet, and many the
heifers slim,
Many the calves and many the kine that made their
moan for him.

The contemporary superstition about animals kneeling and praying at the Christmas season has, therefore, a long history. It goes back to the Middle Ages at least, and in spirit is a direct continuation of the classical beliefs and traditions which represent animals as talking and experiencing human feelings.

SONG FOR CHRISTMAS

BY LILLIAN B. LAWLER
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Plain in Judea, and star in the East,
Song in the midnight sky,
Vision of shepherd, and homage of beast,
Caravan journeying high—

"Now doth the last of the cycles draw near,
Of prophet and Sibyl and sage."
"Peace to the world, for the Lord is here!"
"Welcome the Golden Age!"

Waken and hearken, imperial Rome,
Slumbering queen of the earth!
Here is no portent of Sibylline tome,
Here is a God-given birth.

Peace of Augustus? Peace of the throne?
Star of the Caesar divine?—
Wake from thy dream, giant empire, and own
A mightier power than thine.

THE POOL

BY MABEL F. ARBUTHNOT
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Lucretius paused, as the evening came,
And he took his way toward home,
By a little pool that the rain had left
On a street in ancient Rome.

Deep in the depths of the little pool,
Deep as the sky is far,
The poet saw with thoughtful eyes
The lone bright evening star.

Tonight I paused by a little pool,
As I took my way toward home,
And there was the lone bright evening star!—
Or was I in ancient Rome?

A CHARACTER STUDY OF MARCUS AURELIUS

BY ERNEST H. MUELLERLEILE

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The casual traveler passing through the Capitoline Museum in Rome will very probably be impressed by two famous statues there—the one of the boy Marcus Verus, and the other of the emperor Antoninus. And even though he were not told, the visitor would surely, on a closer examination, come to the correct conclusion that these two statues are of the same person—Marcus Aurelius Antoninus. The soft lines of reflecting kindness, the broad forehead suggesting studiousness, the evident firmness of character and manliness, are present in both.

When Marcus was but a boy of six years, the emperor Hadrian already perceived in him, the legendary descendant of the good king Numa, the nucleus of those characteristics which so blessed the empire in later years. And we can readily realize why this child so attracted the attention of the emperor, when we consider that these virtues of kindness, studiousness, and manliness were developing in a youth who was surrounded by the decadence of imperial Rome.

Marcus' kindness was displayed as a boy in his love for his grandfather, Annius Verus, in his respect toward his mother and teachers, and in his treatment of servants and slaves. It is in the first book of his *Meditations* that he expresses gratitude for all he has learned from them, and also indicates that his mother (I, 3) and his teacher, Sextus (I, 9) were among the first to implant the seeds of kindness in his soul.

Antoninus Pius took care of the boy's education and saw to it that he received the instruction of the ablest tutors. The boy applied himself ardently to his studies. He occasionally read one of the emperor's messages to the senate, thereby acquiring practice in speaking. His natural studiousness was furthered by the instructions he received from Rusticus (I, 7), who taught him to write simply, to read carefully, and not to be satisfied with the mere superficial understanding of a book.

Marcus' love for outdoor sports—including horseback-riding, ball-playing, boxing, wrestling, running, and hunting the wild boar—helped instil in him a spirit of manliness. This quality was developed chiefly, however, through a life-long observance of the Stoic philosophy, to which Diogenes (I, 6) introduced him at the age of eleven. At twelve he donned the Stoic dress and began sleeping on a plank bed and skin—the skin being added only after his mother's constant entreaties. The Stoic philosophy taught Marcus Aurelius to love simplicity and truth, to despise gluttony and self-indulgence. As a young man, unlike other Roman youths, he spent his nights at home with his uncle, Capitolinus (c. 7) says in this regard, "*Nec praeter duas noctes per tot annos mansit diversis vicibus.*"

By the time Marcus Aurelius became a man, his virtues had fully matured; and their fruits soon became apparent. In the year 161 his uncle died; and Aurelius, now forty years old, was made emperor. His very first public act was one of benevolence—an invitation to his adoptive brother, Lucius Verus, to become co-emperor, though he was actually unworthy of such a position. Lucius accepted, and took charge of events on the field of battle while Marcus contented himself with affairs at home. Here his kindness was shown in his establishing of a home for orphan girls, in his regulating of the gladiatorial games, in his heaping up in the Forum and burning of the tax claims on the oppressed poorer classes, and in his admitting of women to the same rights of succession of property as children had.

Throughout the floods, earthquakes, and pestilences which occurred in the early part of his reign, throughout the bubonic plague which came as an aftermath of the Oriental war

(161-166 A.D.) and which probably killed his brother Lucius, and throughout his conduct in his private home life with Faustina and his eleven children, the good emperor's kind and loving nature expressed itself. The two chief marks that seem to stand against his wisdom and kindness are his persecutions of the Christians (the worst one occurring in 177 A.D.) and his selection of his wicked son Commodus as his successor. The first of these blots on his record is to some degree explained when we call to mind that Aurelius was undoubtedly misinformed as to the religion of the Christians, and believed that by persecuting them he would cause the angered gods to remove the droughts and pestilences which the new religion had apparently brought upon the empire. As to the second matter, while it is true that Marcus' son and successor was an infamous ruler, still we have Herodian's word that Commodus lived virtuously until after his father's death. (See F. W. Farrar, *Seekers After God—Marcus Aurelius*, p. 268.)

We read of another objection to Aurelius in a letter of Avidius Cassius (Script. Hist. Aug., *Av. Cass.*, 14), viz., that the emperor was over kind, and, too desirous of a reputation for clemency, allowed many wicked men to live, to the detriment of the state. I would refute this charge by referring the reader to that passage in the *Meditations* (VI, 12) wherein Aurelius himself gives us a clear idea of his views on the state—that he considers philosophy as a mother in whom he can repose, and the court as a step-mother with whom he never feels at home. Thus, though he felt uneasy among the perverse men of his time, still he realized that he could not by force permanently reform them by having them conform with the moral laws which he had applied so well to his own life.

As a youth Aurelius was a student; as a man he became a philosopher. It was during the last two years of his life that he jotted down in Greek his superb *Meditations*, *Ta eis heauton*, a private diary which was meant to be read by no one but himself. (G. Long, however in the introduction to his translation, p. 31, suggests that perhaps the book was written for his son, Commodus.) Herein are found some of the noblest thoughts of pagan antiquity, thoughts which frequently approach the viewpoint of Christian philosophy. Among the most memorable passages are: the eulogy on his father (I, 16); the striking paragraphs revealing a close observation of nature (as III, 2); his universality in a passage that concerns each of us every day—on getting out of bed in the morning (V, 1); his triple moral code of duties toward God, neighbor, and self, which is essentially the same as ours (VIII, 27); his sadness, which reminds us of David's Penitential Psalms (X, 39); his single reference to the Christians (XI, 3); his nine rules of life (XI, 18); and his closing passage, which reminds us of Shakespeare's "All the world's a stage" (XII, 36). Is it any wonder that the emperor acquired the title of "The Philosopher on the Throne"?

Aurelius' manliness was manifested in almost his every deed. He lived his philosophy; his life was a reflection of his studies. He dressed plainly, lived frugally, ate sparingly, and worked from early morning to past midnight. But while this manliness was apparent throughout his life, it was displayed to an even greater extent in the manner of his death. On receiving news that the barbarians were swooping down on Italy from the Rhine and the Danube, Aurelius left his books, and, unlike the other emperors of Rome, placed himself at the head of his legions and hurried beyond the Alps. The invasion was finally checked, but the campaign proved to be too strenuous; and as a result Aurelius died in his camp at Vienna in the year 180.

It is not surprising that the deification of the emperor—a custom usually considered to be a mere ceremony—was genuine in the case of Marcus Aurelius. His ashes were carried to Rome with the greatest respect, and paintings and statues

of him were kept in the homes of all who could afford them. Had there been more emperors of such nobility of character as Marcus Aurelius, Rome would perhaps have withstood the barbarian invasions, and, what is more, would not have suffered the moral and intellectual decadence which so characterized the last centuries of the empire.

HAVE YOU TRIED THIS?

Living Pictures

At this season of the year, living pictures and tableaux have a special appeal. Many classical clubs dramatize the Christmas story in the form of living pictures, while a student reads appropriate passages from the Latin version of the New Testament. Such a program is unbelievably easy to prepare and stage, and it is usually strikingly effective. In its simplest form, it requires no stage equipment but a plain background and a single light focussed on the living picture. Performers take their places in the dark; the light is turned on when the picture is ready, and is snapped off when the audience has had the opportunity to see the picture well. A plain stereopticon lantern is very effective for illumination. It may throw a white light on the performers, or, with the aid of home-made cellophane slides, spotlights in rich colors. If one of the students is an amateur carpenter, the performance may be further enhanced with a large outlining "frame," covered with gilt paper. Costumes may be of the simplest possible sort; for even sheets, curtains, and couch covers, when well draped, give the illusion of ancient dress. With accompanying Latin hymns and carols by a hidden choir, instrumental music by a flute or a harp, and narrative by a student who reads Latin well, the production can be unforgettably beautiful.—L.B.L.

THE VALUE OF THE CLASSICS TODAY

Hitherto Unpublished Statements Secured by the Committee on National Lookout of the American Classical League, 1936-37.

(Note: A folder containing twenty-eight statements of a similar nature may be obtained from the American Classical League. The price is two cents a copy, postage prepaid in lots of ten or more.)

"A classical interest is a much needed ballast in these days of rather superficial culture."—Sheila Kaye-Smith, English author.

"Restore Latin to the high school curriculum? By all means, yes! A certain dignity of study has been lost to the youth of our land through the removal of Latin from school courses."—Kitty Ives Coleman, Lay Secretary, Arizona State Medical Association.

"The older I grow the more I appreciate the importance of classical study. The Greek way and the Roman way, in truth, make up the ways of modern civilization. He who knows Greek and Latin can use English in a manner that gives the greatest degree of color to his words. He builds upon a firm foundation, and not upon the shifting sands of popular usage."—Russell Wilson, Mayor, Cincinnati, Ohio.

"Language is inadequate. All languages are inadequate no matter how many of them you may know or how skillful you may be in using them. Perhaps only one per cent or two per cent, certainly I should think not more than five per cent of what one thinks or sees or feels can be translated from one language to another. As one enlarges his capacity to make himself understood, as one enlarges the ability of others to understand him, he opens up to that extent his opportunity for usefulness."—Owen D. Young, Lawyer and Corporation Official.

"The experience of our admissions officers is that the best grades are made by incoming freshmen whose high school

programs show the successful completion of at least three years' work in such subjects as Mathematics, Latin, and the Modern Foreign Languages which offer a real challenge. Whether these subjects merely act as a sieve or strengthen the student's determination to conquer, the result is the same."—C. H. Robinson, Associate Director of Admissions, and Associate Professor of Education, University of California, Los Angeles.

HORACE, BOOK III, ODE XXI

BY ROBERT C. GILLES

Securities and Exchange Commission, Washington, D. C.

O faithful jug, thy precious store
Of Massic wine as old as I
Myself, Corvinus bids you pour.
Whether quarrels within you lie,
Passionate love, or jokes, or sleep,
We want you on this happy day:
Descend! From out your attic creep,
To joy your mellow tribute pay!

Though versed in deep Socratic lore,
Corvinus still has use for you;
And Cato—so we're told—the more
He drank the wiser oft he grew.
Many a time you gently steal
Dark anguish from a wearied soul;
The lips of wise men you unseal
With Bacchus laughing in the bowl.

You bring back hope to stricken minds,
You give fresh courage to the poor:
Who after each potation finds
His scorn of kings and arms secure.
If Venus with her girdled maids
Consents our revel to adorn
We'll burn the lamps 'til starlight fades
As Phoebus ushers in the morn!

BOOK NOTES

Essential Latin. By Wilmot H. Thompson, H. L. Tracy, and Rosalie A. Dugit. Pp. xvii + 514. Toronto: Clarke, Irwin & Co. Limited. 1936. Available from Oxford University Press, 114 Fifth Avenue, New York. \$1.75.

The title seems to this reviewer an understatement, as far as grammar is concerned. The first-year pupil is exposed to eighty-one rules of syntax taught on the grammar-translation method with a superabundance of drill in translating sentences from and into Latin. Actual reading material does not appear until page 45, but is fairly plentiful from that point on. The heavy vocabulary burden of this reading material is somewhat lightened by direct and indirect aid in the footnotes. In some of the indirect aid the authors are overly optimistic. For example, in footnote 6 on page 45 they expect the pupil to guess the meaning of *oculus* from English *oculist*; neither the lesson vocabulary nor the slenderized general vocabulary includes *oculus*. The illustrations in the book are fairly satisfactory in number and quality, but the typography does not compare in clearness or attractiveness with the typography of most beginners' Latin books published in the U.S.A.—W.L.C.

Constructing Tests and Grading. By Henry Daniel Rinsland. Pp. xvi + 323. New York: Prentice-Hall, Inc. 1937.

The author of this book shows very clearly that tests and measurements should not be considered "necessary evils," but can easily be made indispensable aids in the educative process. In Chapter I he discusses the need for objective tests. In

Chapters II-VII he gives sample materials taken from various subject matter fields, Latin included, to illustrate poor and good techniques in constructing tests of the commonly used types: multiple-choice, sentence-completion, simple recall, matching and alternative response (true-false). In Chapter VIII he discusses the improvement of grading systems. Chapter IX is entitled "General Structure and Value of Objective Tests," and has one section which tells how to convert pupils' raw scores into marks for a practical grading system. A few hours spent in reading at least parts of this book would be a profitable investment for almost any teacher, especially a teacher in a school engaged in renovating its system of testing, recording, and reporting educational results.—W.L.C.

Enjoy Your Museum: III D, "Greek Vases." By Victor Merlo. V B, "Casts of Great Sculpture." By Lorado Taft. Pasadena, California: Esto Publishing Co., 1934. 10c each, plus postage.

Well-printed pamphlets of fourteen and sixteen pages, respectively, to be used by visitors to any museum. Clear and somewhat unusual presentation of basic facts. Both booklets are informative and interesting, even when read at home or in school, away from the museum.—L.B.L.

Sacred Readings in Latin and English. By Sister Mary Immaculate, S.N.D. Toledo, Ohio: Superintendent of Catholic Schools, 1938. 40c plus postage. Also, *Sursum Corda*. Same author and publisher. 10c plus postage.

New publications in the Toledo series of experimental texts for the teaching of Latin in the lower grades. Both are paper-covered. *Sursum Corda* is a 22-page Latin prayer-book for children. The other book, an 80-page reader for fourth-graders, contains Biblical selections in Latin and English, in large, clear type. This reader, although prepared for Catholic schools, could be used to advantage for sight work in public schools as well.—L.B.L.

Publio Virgilio Maron, Eneida. Translated into Spanish by Egidio Poblete E. Privately printed, Valparaiso, 1937. Pp. xxvii + 428.

A translation into Spanish verse of the whole of the *Aeneid*. Introduction and brief notes.—L.B.L.

The Glory That Was Greece. By William G. Phelps. Pp. 32. 25c, from the author, Centenary College, Shreveport, Louisiana.

Five attractive essays, entitled "The Glory That Was Greece," "Socrates—The Moral Teacher of Greece," "Athens—Violet Crowned," "The Areopagus," and "Memories of Eleusis." Written for the cultured layman.—L.B.L.

Three Roman Poets and Their Messages. By William G. Phelps. Pp. 24. 25c, from Centenary College, Shreveport, Louisiana.

Three essays, one read at a meeting of the Southern section of the Classical Association of the Middle West and South, one at a state teachers' meeting, and one over the radio. The titles are, "Vergil, the Poet of Divine Guidance," "Horace, the Poet of Simplicity," and "Juvenal, the Poet of Righteous Indignation."—L.B.L.

T. Livius Narrator. Selections from Livy. By Hubert McNeill Poteat. New York: Prentice-Hall, Inc., 1938. Pp. xii + 276. \$2.00.

Selections from Books I, V, VII, XXI, XXII, XXVI, XXVII, XXX, and XXXIX, under such headings as "Struggles and Triumphs of the Young City," "Hannibal Comes at Last to the City," "Curtain," etc. Contains material for a semester's study of Livy. Clear, concise notes, stripped of excess verbiage and erudition. Brief introduction, on the life and style of Livy. Apropos of the title, the author says, "It is high time Livy had a cognomen: *Narrator* is suggested not

only as thoroughly appropriate but also as entirely in accordance with the *mos maiorum*."—L.B.L.

Three Roman Poets.—Plautus, Catullus, Ovid. Their Lives, Times, and Works. By F. A. Wright. New York: E. P. Dutton & Co., 1938. Pp. xi + 268. \$2.65.

A rather popularly written book on three writers who seem at first glance to be strange bed-fellows. "In some moods," says the author in explaining the combination, "laughter seems the greatest gift of heaven, and then we must turn to Plautus, Catullus, and Ovid." Several new verse translations, some stimulating discussions, some good summaries. Three full-page illustrations.—L.B.L.

Studies in Humanism. By J. W. Mackail. London: Longmans Green & Co., 1938. Pp. viii + 271. \$4.00.

Fifteen essays on various aspects of the spirit of humanism from ancient Greece and Rome down to the present day. Written in a gracious and beautiful style, they will appeal to all lovers of literature. Classical scholars will like "The Pursuit of Poetry," "What is the Good of Greek?" "A Lesson on an Ode of Horace," "The Italy of Virgil and Dante," and "Tradition and Design." The concluding sentences of "What is the Good of Greek?" are especially interesting: "... Greek makes us consciously superior not to others, but to ourselves. The good of Greek, in the last resort, is that it gives, in a way that nothing else quite does, the highest kind of joy; and such joys are not so common that we can afford to cast them away."—L.B.L.

The Clothing of the Ancient Romans. By Lillian M. Wilson. Baltimore: The Johns Hopkins Press, 1938. Pp. xiii + 178. \$5.00.

A treatment of the whole field of Roman dress by the distinguished author of *The Roman Toga*. Chapters on spinning, weaving, fulling, sewing, garment fastenings, and jewelry as well as on the various articles of dress. Profusely illustrated, and beautifully printed. Plate I, shades of purple produced from recipes in the *Papyrus Graecus Holmiensis*, is especially interesting. Should be an excellent source book for the high-school or college library.—L.B.L.

NEWS AND ANNOUNCEMENTS

It is a pleasure to welcome into the field of classical publications *Vergilius*, the bulletin of the Vergilian Society. The new periodical contains both scholarly and popular articles on the works of Vergil, and is illustrated with photographs of scenes in Italy. Professor E. L. Highbarger, of Northwestern University, is editor of *Vergilius*. Comm. Amedeo Maiuri, of Naples, is president of the new Vergilian Society.

The seventeenth annual meeting of the Ohio Classical Conference was held at Columbus on October 27, 28, and 29. Papers dealt with literary problems, archaeological developments within recent months, travel in classical lands, and the teaching of high school Latin. Social gatherings and a visit to the Columbus Gallery of Fine Arts rounded out the program.

Lovers of the classics will enjoy pages 27 and 28 of Arthur E. Hertzler's *The Horse and Buggy Doctor*, the 1938 best-seller published by Harper and Brothers. With salty humor Dr. Hertzler points out how even a very little Latin and Greek can be of great value to a medical man, and increase his pleasure in his work.

The December number of the periodical *Education* will be devoted entirely to classics under the editorship of Professor B. L. Ullman, University of Chicago. It will include papers by Stella S. Center, E. S. Gerhard, Olivia Pound, John L. Tildsley, Charles N. Smiley, William H. Strain, Dorrance S. White and others. Those who wish copies should send \$.50 to the publishers of *Education*, The Palmer Co., 370 Atlantic

Ave., Boston, Mass. Only a limited number of copies is available. Previous classical numbers appeared in June, 1934, and April, 1937, but no copies are now to be had.

CHRISTMAS CARD

The League Christmas card is now ready for delivery. It is printed in sepia on a good quality of paper, with envelope to match. The design is of a winged victory laying aside her helmet. The greeting is in Latin. The prices are: 10 for 60c; 25 for \$1.25; 50 for \$2.25; 100 for \$4.00. The name of the sender will be printed on orders of 25 or more without charge. On orders for fewer than 25, an additional charge of 25c will be made for the printing of the name, if it is desired.

ROMAN WALL CALENDAR

The Roman wall calendar previously announced will be ready for distribution about December first. The calendar will be in colors and will be 14" x 22" in size so as to be discernible from any point in the classroom. Any members who did not reserve copies of the calendar may order now as an extra supply has been printed. The price is 75c.

FOUR POSTERS IN COLOR

The American Classical League Service Bureau for teachers has for sale a set of four posters valuable for visual aids. They are 14" x 22" in size, printed on strong paper in red, black, yellow, green, and blue. "What Are These?" has drawings of fifteen classical motifs for the pupil to identify. "The River of the English Language" illustrates vividly the sources of the English language. "The Language of Civilization" represents the importance of Latin in the arts, history, science, and language. "Who Should Study Latin and How Long?" speaks for itself. Set of four, \$1.00. Single posters, 35c each.

AMERICAN CLASSICAL LEAGUE SERVICE BUREAU

DOROTHY PARK LATTA, *Director*

The American Classical League Service Bureau has for sale the following material previously published on Christmas. Catalogue published in 1935, but kept up to date, is available for 20c postpaid.

- 160. Christmas and the Roman Saturnalia. 10c.
- 163. Some paragraphs about Christmas written in easy Latin. 5c.
- 236. More about the Saturnalia. 10c.
- 294. Officium Stellae—a liturgical play suitable for presentation at Christmas. 10c.
- 297. Bibliography of articles helpful in preparing entertainments for Christmas. 5c.
- 382. Saturnalia—a Latin play. 10c.
- 388. The origin of the Roman Saturnalia. 10c.
- 465. Suggestions for a Christmas program by the Latin department. 10c.
- 466. A Roman and an American Christmas compared—a play in two acts. 10c.
- 478. Suggestions for Latin Christmas cards. 5c.

The following material on First Year Latin is also available. Please order by number.

- 22. Teaching Latin grammar as an aid to English grammar and expression. 10c.
- 26. The teaching of Latin participles. 10c.
- 127. Some suggestions for making drill in forms interesting as well as thorough. 10c.
- 133. Suggestions for teaching Roman life, character, history, and religion in connection with first year Latin. 10c.
- 134. Devices and incentives in first year Latin, and also suggestions for other years. 10c.

- 135. Aims in first year Latin. 10c.
- 180. Methods of teaching vocabulary in first year Latin. 10c.
- 187. Preparation for a lesson dealing with ablative of time, or the inductive method in the teaching of Latin grammar. 10c.
- 204. A list of Latin exercise and drill books; also charts. 10c.
- 234. Some problems in teaching beginning Latin and a suggested solution. 10c.
- 278. A bibliography for collateral reading in English for Latin pupils in the first year. 10c.
- 279. Latin words and phrases in English with concrete suggestions for use in the first year. 10c.
- 287. Classroom devices for teaching English grammatical forms and usage in connection with first year Latin. 10c.
- 304. An outline of methods in teaching vocabulary in the first year. 10c.
- 355. Contracts for beginning Latin. 10c.
- 433. "Dominoes"—a conjugation game designed to vary drill in the first year. 5c.
- 445. A clever device for memorizing adverbs. 5c.
- 510. Suggestions for teachers of first and second year Latin. 10c.
- 514. Remarks on English and Latin tense forms. 10c.
- 533. The evolving Latin course. 10c.
- 561. Correlating the bulletin board with class work. 10c.
- Supplement XL. Suggestions regarding the teaching of Latin forms and syntax in the earlier years of the high school. 10c.

STATEMENT OF THE OWNERSHIP, MANAGEMENT, CIRCULATION, ETC., REQUIRED BY THE ACTS OF CONGRESS OF AUGUST 24, 1912, AND MARCH 3, 1933, OF THE CLASSICAL OUTLOOK, published 8 times yearly at New York, N. Y., for Oct. 1, 1938.

State of New York)
County of New York) ss.

Before me, a Notary Public in and for the State and county aforesaid, personally appeared Lillian B. Lawler, who, having been duly sworn according to law, deposes and says that she is the Editor of the Classical Outlook and that the following is, to the best of her knowledge and belief, a true statement of the ownership, management (and if a daily paper, the circulation), etc., of the aforesaid publication for the date shown in the above caption, required by the Act of August 24, 1912, as amended by the Act of March 3, 1933, embodied in section 537, Postal Laws and Regulations, printed on the reverse of this form, to wit:

1. That the names and addresses of the publisher, editor, managing editor, and business manager are: Publisher, American Classical League, New York University, Washington Sq. E., New York, N. Y. Editor, Lillian B. Lawler, Hunter College, New York, N. Y. Managing Editor, Dorothy Park Latta, New York University, Washington Square E., New York, N. Y. Business Manager, Dorothy Park Latta, New York University, Washington Square E., New York, N. Y.

2. That the owner is: (If owned by a corporation, its name and address must be stated and also immediately thereunder the names and addresses of stockholders owning or holding one per cent or more of total amount of stock. If not owned by a corporation, the names and addresses of the individual owners must be given. If owned by a firm, company, or other unincorporated concern, its name and address, as well as those of each individual member, must be given.) Owner: American Classical League, New York University, Washington Square, New York, N. Y. Names of Officers: B. L. Ullman, President, University of Chicago, Chicago, Ill.; Rollin H. Tanner, Secy.-Treas., New York University, Washington Square, New York, N. Y.

3. That the known bondholders, mortgagees, and other security holders owning or holding 1 per cent or more of total amount of bonds, mortgages, or other securities are: (If there are none, so state.) None.

4. That the two paragraphs next above, giving the names of the owners, stockholders, and security holders, if any, contain not only the list of stockholders and security holders as they appear upon the books of the company, but also, in cases where the stockholder or security holder appears upon the books of the company as trustee or in any other fiduciary relation, the name of the person or corporation for whom such trustee is acting, is given; also that the said two paragraphs contain statements embracing affiant's full knowledge and belief as to the circumstances and conditions under which stockholders and security holders who do not appear upon the books of the company as trustees, hold stock and securities in a capacity other than that of a bona fide owner; and this affiant has no reason to believe that any other person, association, or corporation has any interest direct or indirect in the said stock, bonds, or other securities then as so stated by him.

5. That the average number of copies of each issue of this publication sold or distributed, through the mails or otherwise, to paid subscribers during the twelve months preceding the date shown above is—(This information is required from daily publications only.)

LILLIAN B. LAWLER

(Signature of editor)

Sworn to and subscribed before me this 26th day of Sept., 1938.

[SEAL]

ROBERT NAGLER, Notary Public.

(My commission expires March 30, 1940.)